

STONE MEN OF MALEKULA

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554 (who are now *Lo-ghier*), and the names they adopt are not those of the
562 Maki-men but are those of their own brothers.¹

(d) *Type of mourning-cap with which they are invested.*

[292] While the daughters and mothers are invested² only with an inferior or "preparatory" type of mourning head-dress in the form of a strip of umbrella-palm leaf (*ro-mbus*)³ given by the Maki-men at the moment when they are given their new names, the wives are invested with full mourning in the shape of a widow's cap made of plaited matting dyed red in a variety of patterns and called *mbagh-mbagh*.⁴

(e) *Length of period of mourning.*

While the daughters and mothers are released from their period of mourning on the Thirtieth Day after the Maki, the wives continue to wear their mourning-caps for a period of one or two years, when, after the renewed dancing of *Valal* by all villages in rotation, the removal of these caps is the final act that brings the protracted Maki proceedings to an end:

These facts may be tabulated as follows:

Degree of relationship to Maki-man	When invested	Title	Meaning of Title	Man's name taken	Bestowed by	Mourning symbol worn on the head	Period during which mourning symbol is worn
Daughter	After mass sacrifice	<i>Lo-lang</i>	"weep"	Maki-man (= Father)	Maki-man	Umbrella-palm leaf (<i>ro-mbus</i>) regarded as substitute for widow's cap	80 days
Mother	After mass sacrifice	<i>Lo-ghier</i>	"old"	Maki-man (= Son)			
Wife	At some later date	<i>Lo-ich</i> ⁴ <i>Lo-ai</i> ⁵	"remain" "remain" or "holy"	Own Brother	Maki-man's mother (= mother-in-law) ⁶	Widow's cap (<i>mbagh-mbagh</i>)	1 or 2 years

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¹ Nowadays they sometimes take the name of their husband the Maki-man, but this almost certainly represents a modern degradation.

² Compare the Mota *rogo*, "an old leaf-mat," used also as a verb "to cover with old leaf-mats" and "to have a rough head of hair like an old leaf-mat" (Codrington, 2).

³ From a root (Atchin *pek*) meaning "to carry on the head," probably related also to the Vao *mbek-mbek* (Atchin *pek-pek*), signifying "a fine" (see pp. 334, 437). Compare the Vao word *bak-batsan*, used as a noun for sacrifices made to the ancestors to expiate an offence against some important custom. Godefroy (1, 1934, p. 54) calls this "sacrifice of atonement" and instances the case of young men returning home at the end of a period of indentured labour on a white man's plantation, when they have to make amends to the ancestors in this way for having eaten at a white man's fire and swallowed forbidden food—as, for example, the flesh of sows.

⁴ At husband's first performance of Low Maki.

⁵ At High Maki and all subsequent performances.

⁶ On Atchin and Wala the bestower is the wife's own brother.